THE SALVATION AND ETERNAL SUCCESS

LESSON - 1

THE SALVATION AND ETERNAL SUCCESS

WORD FOR WORD MEANING

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
وَٱلْعَصْرِ ﴿١﴾	إِنَّ ٱلْإِنسَٰنَ	لَفِى خُسْرٍ ﴿٢﴾
by the time	verily man	(is) in loss
إِلَّا ٱلَّذِينَ ءَامَنُوا۟	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	
except those who believe	and do righteous deeds	
وَتَوَاصَوْا۟	بِٱلْحَقِّ	وَتَوَاصَوْا۟	بِٱلصَّبْرِ ﴿٣﴾
and recommend one another	to the truth	and recommend one another	to patience

THE SALVATION AND ETERNAL SUCCESS

سُورَةُ العَصر
Surat Al-`Aşr (The Declining Day)
بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
وَٱلْعَصْرِ ١
إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ٢
1- By Al-'Asr (the time).
2- Indeed, mankind is in loss,
إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ٣
3- Except the ones who have believed, and done deeds of righteousness,
and enjoin each other to the Truth, and enjoin each other to patience.

NOTES:

1. WHY SWEARING IS NEEDED (TO AFFIRM THE IMPORTANCE OF THE TOPIC – SALVATION AND ETERNAL SUCCESS OF MANKIND)
2. WHAT IS THE IMPORTANCE OF TIME OR SPECIFICALLY THE TIME OF ASR.

Let us take the word "Wal-'Asr" which we have simply translated as 'taking an oath by time'. The real meaning of 'Asr' is not only time, but a period which passes swiftly. In Arabic language the two words 'Asr' ( )and 'Dahr' ( ) are very comprehensive. In both of them, not only time, but time-space complex is implied. Curiously enough in the Glorious Quran, there are surahs with the title of both 'Asr' and 'Dahr. The word 'Dahr' connotes the vastness of the space-time continuum, or in the terminology of modern philosophy, absolute time or pure duration. The word 'Asr' connotes the sweep of time or its swift flow. In other words, 'Asr' means serial time. In the word "Wal-'Asr" the letter ') ' وwa'w) is a preposition, and is used as an oath and 19 testimonial. In short, the real meaning of the word "Wa/-'Asr" is that the swift passage of time through the ages bears witness and provides evidence for the statements that follow.
belongings.

3. The 2nd ayat is all mankind is in a great loss. The word khusr means in Arabic is total Loss of life and belongings

HOLY QURAN MENTIONS KHASAARAH MEANS ENTRANCE OF HELL

(23:103) وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فِى جَهَنَّمَ خَٰلِدُونَ ١٠٣

But those whose scale is light, they will have doomed themselves, staying in Hell forever.

HOLY QURAN MENTIONS **"KHASAARAH"** MEANS ENTRANCE OF HELL

لِيَمِيزَ ٱللَّهُ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ وَيَجْعَلَ ٱلْخَبِيثَ بَعْضَهُۥ عَلَىٰ بَعْضٍ
فَيَرْكُمَهُۥ جَمِيعًا فَيَجْعَلَهُۥ فِى جَهَنَّمَ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ٣٧

so Allah may separate the evil from the good. He will pile up the evil ones all together and then cast them into Hell. They are the ⌜true⌝ losers. (8:37)

قُلْ إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ
يَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَا ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ

(39:15)

Say, "The ⌜true⌝ losers are those who will lose themselves and their families on Judgment Day. That is indeed the clearest loss."

سُورَةُ الأَنفَالِ

MINIMUM REQUIREMENT OF SAVING MANKIND FROM HELL FIRE

ایمان FAITH

IF A SINGLE PART IS MISSED THE DESTINATION WILL BE HELL

HERE SUCCESS AND SALVATION MEAN THE ENTRANCE IN JANNAH JUST AFTER THE DAY OF JUDGEMENT

عمل صالح GOOD DEED

WE ARE NOT DENYING THE ENTRANCE OF MUSLIMS TO PARADISE AFTER COMPLETION OF THEIR PUNISHMENT PERIOD IN THE HELL FIRE. BECAUSE THEY FAILED THE TEST IN THE FIRST PLACE

تواصی بالحق MUTUAL EXHORTATION TO TRUTH

تواصی بالصبر MUTUAL EXHORTATION TO PATIENCE

ALLAH BE PRAISED 1 DAY IS EQUAL TO 50000 YEARS (70:4) IMAGINE 2 DAYS IN HELL = 100,000 YEARS

NOW IT IS YOUR PERSONAL CHOICE, DO YOU WANT TO PASS IN YOUR FIRST CHANCE OR RESIT.

ایمان FAITH

FEW QUESTIONS HAVE ALWAYS BEEN DEVELOPED IN EVERY HUMAN BEINGS MIND AS BELOW

Everything that begins to exist has a cause, and since the universe began, it must have a cause outside itself, which is argued to be a divine creator. universe and the precise conditions necessary for life suggest intelligent design rather than random chance. The existence of objective moral truths (things that are right/wrong regardless of opinion) requires a transcendent foundation or moral lawgiver, Arguments suggest that conscious, rational minds cannot arise from mindless matter, and that a universe without an intelligent creator offers no basis for trusting human logic. Critics argue it is more rational to believe that a supreme being created the universe than to believe it came from nothing.

'Iman~ Summing up his excellent discussion of belief Maulana Hamid-ud-Din Farahi writes:

"Belief or *'Iman'* refers to a particular mental and spiritual state which rules over a man's total creed and actions.... it has two pillars : knowledge and action. If we pull down either one of the two, the entire edifice will collapse. A man who is well-versed in theological doctrines such as God's Providence, and in all the principles and details of Islamic faith, but continues to indulge in sinful and forbidden *(haram)* activities, he does not have an iota of that belief or *'Iman'* which alone is creditable in the sight of Allah (SWT). (Mujmuoe-e-Tafaasir-e-Farahi Page -350)

DETAILS OF FAITH WILL BE GIVEN IN NEXT LESSON (2:177), [(2:164) (3:191) (4:65) (49:14)]

SOURCE OF OUR FAITH IS "OUR BELOVED HOLY PROPHET (PEACE BE UPON HIM) BECAUSE HE PERSONALLY VISITED THE HEAVENLY KINGDOM IN HIS NIGHT TRAVEL (AL-ASRA WAL MIRAAJ). HE WITTNESSED AND INFORMED MANKIND.

FOUNDATION STONE OF ISLAMIC FAITH

THE PERSONALITY OF OUR BELOVED HOLY PROPHET (PEACE BE UPON HIM)

AND HIS WORDS

HE SAID SOMETHING AND WE WITNESSED IT IS TRUE

وَهُوَ الصَّادِقُ الْمَصْدُوقُ

FOUNDATION STONE OF ISLAMIC FAITH

Sunan Abi Dawud » The Office of the Judge (Kitab Al-Aqdiyah) - كتاب الأقضية

Narrated Uncle of Umarah ibn Khuzaymah:

The Prophet (saws) bought a horse from a Bedouin. The Prophet (saws) took him with him to pay him the price of his horse. The Messenger of Allah (saws) walked quickly and the Bedouin walked slowly. The people stopped the Bedouin and began to bargain with him for the horse as and they did not know that the Prophet (saws) had bought it.

The Bedouin called the Messenger of Allah (saws) saying: If you want this horse, (then buy it), otherwise I shall sell it. The Prophet (saws) stopped when he heard the call of the Bedouin, and said: Have I not bought it from you? The Bedouin said: I swear by Allah, I have not sold it to you. The Prophet (saws) said: Yes, I have bought it from you. The Bedouin began to say: Bring a witness. Khuzaymah ibn Thabit then said: I bear witness that you have bought it. The Prophet (saws) turned to Khuzaymah and said: On what (grounds) do you bear witness?

He said: By considering you trustworthy, Messenger of Allah (saws)! The Prophet (saws) made the witness of Khuzaymah equivalent to the witness of two people.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، أَنَّ الْحَكَمَ بْنَ نَافِعٍ، حَدَّثَهُمْ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ، أَنَّ عَمَّهُ، حَدَّثَهُ وَهُوَ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أَنَّ النَّبِيَّ صلى الله عليه وسلم ابْتَاعَ فَرَسًا مِنْ أَعْرَابِيٍّ فَاسْتَتْبَعَهُ النَّبِيُّ صلى الله عليه وسلم لِيَقْضِيَهُ ثَمَنَ فَرَسِهِ فَأَسْرَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَشْىَ وَأَبْطَأَ الأَعْرَابِيُّ فَطَفِقَ رِجَالٌ يَعْتَرِضُونَ الأَعْرَابِيَّ فَيُسَاوِمُونَهُ بِالْفَرَسِ وَلاَ يَشْعُرُونَ أَنَّ النَّبِيَّ صلى الله عليه وسلم ابْتَاعَهُ فَنَادَى الأَعْرَابِيُّ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنْ كُنْتَ مُبْتَاعًا هَذَا الْفَرَسَ وَإِلاَّ بِعْتُهُ . فَقَامَ النَّبِيُّ صلى الله عليه وسلم حِينَ سَمِعَ نِدَاءَ الأَعْرَابِيِّ فَقَالَ " أَوَلَيْسَ قَدِ ابْتَعْتُهُ مِنْكَ " . فَقَالَ الأَعْرَابِيُّ لاَ وَاللَّهِ مَا بِعْتُكَهُ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " بَلَى قَدِ ابْتَعْتُهُ مِنْكَ " . فَطَفِقَ الأَعْرَابِيُّ يَقُولُ هَلُمَّ شَهِيدًا . فَقَالَ خُزَيْمَةُ بْنُ ثَابِتٍ أَنَا أَشْهَدُ أَنَّكَ قَدْ بَايَعْتَهُ . فَأَقْبَلَ النَّبِيُّ صلى الله عليه وسلم عَلَى خُزَيْمَةَ فَقَالَ " بِمَ تَشْهَدُ " . فَقَالَ بِتَصْدِيقِكَ يَا رَسُولَ اللَّهِ . فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم شَهَادَةَ خُزَيْمَةَ **بِشَهَادَةِ رَجُلَيْنِ** .

حكم : صحيح (الألباني)

Read more ...

Grade: Sahih (Al-Albani)

Reference : Sunan Abi Dawud 3607
In-book reference : Book 25, Hadith 37
English translation : Book 24, Hadith 3600

THE HOLY PROPHET (PEACE BE UPON HIM)
CHANGED THE LAW OF WITNESS.
TWO WITNESSES FOR HIM

FOUNDATION STONE OF ISLAMIC FAITH

فَقَالَ " بِمَ تَشْهَدُ " . فَقَالَ بِتَصْدِيقِكَ يَا رَسُولَ اللَّهِ

HE (PEACE BE UPON HIM) SAID, “WHY DID YOU BECOME A WITNESS, WHEN YOU WERE NOT PRESENT AT THE TIME OF THE DEAL?” HE (THE COMPANION KHUZAIMA BIN THABIT) SAID, “I BECAME A WITNESS JUST BECAUSE YOU SAID IT.” IN OTHER WORDS, HE WANTED TO SAY: “YA RASOOL ALLAH, WHEN GABRIEL CAME TO YOU AND REVEALED THE HOLY QURAN, WE WERE NOT WITH YOU. YOU SAID THOSE WORDS WERE FROM THE HOLY QURAN, AND WE SAID YES, THEY ARE FROM THE HOLY QURAN.”

“YOU SAID THAT YOU VISITED AL-AQSA MOSQUE IN A SHORT PERIOD OF THE NIGHT. YOU ALSO SAID THAT YOU TRAVELED WITH GABRIEL, ACCOMPANIED BY MANY ANGELS, THROUGH THE SEVEN HEAVENS, MET THE HOLY PROPHETS BEFORE YOU, VISITED JANNAH, AND OBSERVED JAHANNAM, AND EVEN REACHED SIDRA-TUL-MUNTAHA.” “YOU SAID THAT YOU WERE BLESSED WITH FIVE DAILY PRAYERS, AND WE SAID YES.”

OUR BELIEF IS YOUR WORDS

FOUNDATION STONE OF ISLAMIC FAITH

THE PERSONALITY OF OUR BELOVED HOLY PROPHET (PEACE BE UPON HIM)

AND HIS WORDS

فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِۚ أَفَلَا تَعْقِلُونَ

I had lived my whole life among you before this ⌜revelation⌝.
Do you not understand

(10:16)

HE PERSONALLY WITNESSED THE HEAVENLY KINGDOM

الشهادة OF UMMAH

IS BASED UPON THE الشهادة

OF HOLY PROHPET (PEACE BE UPON HIM)

At the Lote Tree of the most extreme limit. near which is the Garden of ⌜Eternal⌝ Residence. while the Lote Tree was overwhelmed with ⌜heavenly⌝ splendours!. The ⌜Prophet's⌝ sight never wandered, nor did it overreach. He certainly saw some of his Lord's greatest signs.

عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ
عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ
إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ
مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ
لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ

(53:14-18)

HE PERSONALLY WITNESSED THE HEAVENLY KINGDOM

FOUNDATION STONE OF ISLAMIC FAITH

THE PERSONALITY OF OUR BELOVED HOLY PROPHET (PEACE BE UPON HIM)

AND HIS WORDS

(2:285) ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ

The Messenger ˹firmly˺ believes in what has been revealed to him from his Lord,

(53:3-4) وَمَا يَنطِقُ عَنِ ٱلۡهَوَىٰٓ ۝ إِنۡ هُوَ إِلَّا وَحۡيٞ يُوحَىٰ

Nor does he speak of his own whims. It is only a revelation sent down ˹to him˺.

FOUNDATION STONE OF ISLAMIC FAITH

THE PERSONALITY OF OUR BELOVED HOLY PROPHET (PEACE BE UPON HIM)

AND HIS WORDS

(4:80) مَّن يُطِعِ ٱلرَّسُولَ فَقَدۡ أَطَاعَ ٱللَّهَۖ

Whoever obeys the Messenger has truly obeyed Allah.

(59:7) وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمۡ عَنۡهُ فَٱنتَهُواْۚ

Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it

CLAIM OF LOVE WITH ALLAH BE PRAISED DEPENDS UPON THE TRUE OBEDIENCE OF HOLY PROPHET

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ٣١ (7:31)

Say, ˹O Prophet,˺ "If you ˹sincerely˺ love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful

سورة الأعراف

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ADVICE OF ALLAH BE PRAISED FOR MANKIND

(33:21)

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ

Indeed, in the Messenger of Allah ﷺ you have an excellent role model

ROLE MODEL FOR MANKIND

(53:10) Then Allah revealed to His servant what He revealed فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ

(THERE WERE REVELATIONS IN HEAVENLY KINGDOM)

FOUNDATION STONE OF ISLAMIC FAITH

THE PERSONALITY OF OUR BELOVED HOLY PROPHET (PEACE BE UPON HIM)

AND HIS WORDS

(4:64) وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذۡنِ ٱللَّهِۚ

We only sent messenger to be obeyed by Allah's Will.

(4:65) فَلَا وَرَبِّكَ لَا يُؤۡمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيۡنَهُمۡ

But no! By your Lord, they will never be ˹true˺ believers until they accept you ˹O Prophet˺ as the judge in their disputes,

CLAIM OF LOVE WITH ALLAH BE PRAISED DEPENDS UPON THE TRUE OBEDIENCE OF HOLY PROPHET

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ

وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾ (7:31)

Say, ˹O Prophet,˺ "If you ˹sincerely˺ love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful

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FOUNDATION STONE OF ISLAMIC FAITH

THE PERSONALITY OF OUR BELOVED HOLY PROPHET (PEACE BE UPON HIM)

THE HOLY QURAN'S MEMORISATION, RECITATION AND EXPLANATION WERE BLESSED WITHOUT ANY HARDWORK

AND HIS WORDS

THE HOLY QURAN'S MEMORISATION, RECITATION AND EXPLANATION WERE BLESSED WITHOUT ANY HARDWORK

مَآ أَنزَلۡنَا عَلَيۡكَ ٱلۡقُرۡءَانَ لِتَشۡقَىٰٓ

(20:2)

We have not revealed the Quran to you ˹O Prophet˺ to cause you distress,

لَا تُحَرِّكۡ بِهِۦ لِسَانَكَ لِتَعۡجَلَ بِهِۦٓ إِنَّ عَلَيۡنَا جَمۡعَهُۥ وَقُرۡءَانَهُۥ فَإِذَا قَرَأۡنَٰهُ فَٱتَّبِعۡ قُرۡءَانَهُۥ ثُمَّ إِنَّ عَلَيۡنَا بَيَانَهُۥ

Do not rush your tongue trying to memorize ˹a revelation of˺ the Quran. It is certainly upon Us to ˹make you˺ memorize and recite it. o once We have recited a revelation follow its recitation ˹closelv˺. Then it is surelv upon Us to make it clear ˹to you˺.

(75: 16-19)

وَلَا تَعۡجَلۡ بِٱلۡقُرۡءَانِ مِن قَبۡلِ أَن يُقۡضَىٰٓ إِلَيۡكَ وَحۡيُهُۥ

Do not rush to recite ˹a revelation of˺ the Quran ˹O Prophet˺ before it is ˹properly˺ conveyed to you,

(20:114)

FOUNDATION STONE OF ISLAMIC FAITH

THE PERSONALITY OF OUR BELOVED HOLY PROPHET (PEACE BE UPON HIM)

AND HIS WORDS

(75:19)

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ

Then it is surely upon Us to teach you its explanation.

Which not only means that the Holy Quran is protected but also its explanation to Holy Prophet (peace be upon him) is also from The special protection of Allah be praised.

THE COLLECTION OF HADITH MUBARAKAH IS BASED ON THIS AYAT MUBARAKAH

KEY OF
THE SALVATION
AND ETERNAL SUCCESS

OBEDIENCE OF OUR BELOVED HOLY PROPHET

عمل صالح GOOD DEED

ءَامَنُواْ وَعَمِلُواْ ٱلصَّـٰلِحَـٰتِ

The phrase righteous deeds is commonly translated as good actions. But, if we look deep into it, we would discover more significance hidden behind it. The two locutions 'action' and 'activity' are generally taken to convey the same sense. But there is a subtle difference in their meaning. Any kind of movement or work can be called activity, but the word action usually implies some strenuous or arduous work. On the other side, the word 'virtuous' or 'righteous' denotes something which had developmental characteristics and potential for enhancement. By combining these two, we would realize that the actual significance of this term is that it is necessary for man to put up a hard struggle to achieve that real goat for which he was potentially created, and he had to ascend certain heights to attain that goal. All this is conveyed by the comprehensive word 'righteous deed'.

Surah 'At-Teen' in many respects resembles *Surah Al'Asr*. Verses 4, 5 and 6 of the *surah* state:

'Surely we created man of the best stature. Then we reduced him to the lowest of the low, save those who believe and do good works, and theirs is a reward unfailing.' (XCV: 4-6)

FAITH AND GOOD DEEDS ARE ONE WHOLE, THEY ARE COMPLIMENTARY IF SOMEBODY HAS FAITH, HE/SHE MUST PERFORM GOOD DEEDS. IT IS NOT POSSIBLE THAT A HUMAN BEING HAS FAITH, BUT DOES NOT PERFORM GOOD DEEDS,

ءَامَنُواْ وَعَمِلُواْ ٱلصَّـٰلِحَـٰتِ **THIS TERM IS USED IN THE HOLY QURAN HUNDREDS OF TIMES TO EMPHASISE THE IMPORTANCE OF BOTH.**

(2:177) GOOD DEEDS عَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۚ

لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ
آمَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ وَءَاتَى ٱلْمَالَ
عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى
ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُوا۟ ۖ وَٱلصَّٰبِرِينَ
فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ

TRANSLATION 2:177

Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, ⌜needy⌝ travellers, beggars, and for freeing captives; who establish prayer, pay alms-tax, and keep the pledges they make; and who are patient in times of suffering, adversity, and in ⌜the heat of⌝ battle. It is they who are true ⌜in faith⌝, and it is they who are mindful ⌜of Allah.

GOOD DEEDS عَمِلُوا۟ ٱلصَّٰلِحَٰتِ

۞ وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ
إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى
ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ
ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَٰنُكُمْ ۗ إِنَّ ٱللَّهَ لَا
يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

(4:36)

Worship Allah ⌜alone⌝ and associate none with Him. And be kind to parents, relatives, orphans, the poor, near and distant neighbours, close friends, ⌜needy⌝travellers, and those ⌜bondspeople⌝ in your possession. Surely Allah does not like whoever is a boastful—

(4:36)

(2:261) GOOD DEEDS عَمِلُواْ ٱلصَّٰلِحَٰتِ ۚ

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ

كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ

مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ

وَيَسۡـَٔلُونَكَ مَاذَا يُنفِقُونَۖ قُلِ ٱلۡعَفۡوَۗ (2:219)

The example of those who spend their wealth in the cause of Allah is that of a grain that sprouts into seven ears, each bearing one hundred grains. And Allah multiplies ⌜the reward even more⌝ to whoever He wills. For Allah is All-Bountiful, All-Knowing. (2:261)

They ⌜also⌝ ask you ⌜O Prophet⌝ what they should donate. Say, “Whatever you can spare. (2:219)

تواصی بالحق MUTUAL EXHORTATION TO TRUTH

The Meaning of Mutual Exhortation:

In the last part of *Surah Al- 'Asr*, the word *'tawasau'* has been used twice. Its verbal noun is *'tawasi'* and it is derived from *'wasiyyat'* which means admonition, exhortation with persistent emphasis. Again, this infinitive is formed from the stem of the verbal noun *'tafaul'*, whose first attribute is mutual cooperation and the second is emphasis to the point of exaggeration. It means that this action of exhortation is required with the greatest fervour and intensity. This stage necessitates the establishment of a collective community or Ummah based on the principles of mutual preaching of truth and patience.

Maulana Farahi elaborates the relation between righteous conduct and mutual exhortation *(twasi)* in these words

> "Just as *'Iman'* gives rise to righteous deeds, so righteous deeds necessarily give rise to mutual encouragement to truth. This is so quite understandably because a person, whose adherence to the truth can make him endure the worst possible trial and affliction, must consider his knowledge of the truth and fidelity to it as superior to everything else".

تواصی بالحق

MUTUAL EXHORTATION TO TRUTH

The Meaning of 'Haqq' or Truth:

Similarly, the connotation of the word *'Haqq' is* very extensive. Its meaning includes everything which is actually real (that is, it is not imaginary or based on presumption). It also connotes what is acknowledged by reason or is necessary ethically, or is purposive and not useless or vacuous. Hence exhortation to truth means confirming, acknowledging, inviting to and preaching every thing which is factually true and real, is ethically necessary and is proved by reason. Thus the spectrum of 'truth' encompasses on the one hand the testimony of the evident facts of our existence and, on the other hand, the testimony of the ultimate metaphysical truths of existence. Exhortation to truth includes a whole range of activities, from giving personal moral advice to the clarion call of the greatest truth, the truth that the real Lord and master of this universe is Allah, and that it is He who deserves that His Commands should be promulgated

Similarly, the comprehensive term 'exhortation to truth' embraces within itself concepts which underlie many technical terms of the Holy Quran, such as preaching virtues and holding back people from vices. It implies asking and inviting people to do good deeds and stop them from falling in the snare of every kind of evil, exhorting them to be merciful, to have compassion for each other and to be kind to each other; and calling people towards Allah, persuading them to seek real knowledge and devotion before their Real Sovereign and Master, Allah.

ANOTHER TERM FOR

تواصی بالحق

INVITING MANKIND TOWARDS ISLAM

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ

(16:125) Invite ˹all˺ to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner

تواصی بالصبر MUTUAL EXHORTATION TO PATIENCE

The Meaning of Patience:

The meaning of patience is very comprehensive. Its real essence is that a person should continue to maintain himself upon the chosen path, without allowing any trouble, or temptation to deviate him from it. No amount of persecution or trial should cause him to desist. He must remain steadfast in every situation, and should display firmness, perseverance, bravery and fortitude. He must not only persevere in following the truth but must also continue to persuade others to accept it and comply with it.

Patience (*Sabr*) is considered an essential, indispensable, and foundational requirement in Dawah (inviting to Islam) because it allows the *da'iyah* (caller) to endure inevitable hardships, maintain a positive attitude, and remain consistent in their efforts despite slow or negative results. It is not merely passive waiting, but active perseverance—a "spiritual muscle" required to handle personal, social, and emotional challenge

Dawah involves inviting people to change their deeply held beliefs, which can lead to negative reactions, mockery, and, at times, active hostility. Patience allows the caller to remain calm, avoid taking reactions personally, and not become provoked.

تواصی بالصبر

MUTUAL EXHORTATION TO PATIENCE

Exhortation to Truth and Exhortation to Patience are co-essential:

As faith and righteous deeds are inter-related; so are exhortation to truth and exhortation to patience. This is because the invitation to truth is usually not welcomed and it has often to face resistance. It is necessary for those who are dedicated to truth to put up with oppression and persecution.

Perhaps all of us have experienced that even a little piece of moral advice can be disliked by people. For example, if a person owes five dollars to some one, and is putting off its payment and you ask him to pay that amount to his creditor, he will frown at you. If he is in an angry mood, he may warn you not to interfere in his affairs. Now you can well imagine how much resistance would be offered and to what extent people will oppose the preaching which demands from them the fulfilling of their major obligations and religious duties.

And this is the point where a person faces the real test of his character and conviction. It is a fact that mere apprehension and recognition of truth is not so difficult, as is adopting it for oneself and inviting others to act upon it and to remaining firm in this struggle. In Quranic terminology, this is called *'istiqamat'* i.e., steadfastness. This is the acid test which proves to what extent a person is committed to his objectives and whether he possesses anything which can be termed stability of character and commitment.

This is why the Holy Quran lays so much emphasis on the fact that true believers necessarily have to face tests and ordeals, and the truthfulness of their claims to have faith is to be examined and tested in many ways. Only those are regarded as sincere in their faith who remain firm in the face of ordeals and provide concrete proof of patience and perseverance.

تواصی بالصبر

MUTUAL EXHORTATION TO PATIENCE

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

(2:153)

“Surely, Allah is with those that are patient”

تواصی بالصبر

MUTUAL EXHORTATION TO PATIENCE

The Interrelation of Faith, Righteous Deeds and Mutual Exhortation:

We have seen that faith and righteous deeds are interdependent and also exhortation to truth and exhortation to patience. Now, if we understand the relationship between these two pairs, we will have a complete view of this *surah*.

Nothing and no one can avoid influencing his environment and being influenced by it. The coldness of ice will necessarily chill its surroundings and the heat of fire will surely make them warmer. The same is true in the field of morality. If the spirit of righteous deeds is really engendered in a person, it must have an impact upon his environment and he will necessarily be a source of diffusing goodness and virtue. The natural outcome of righteous deeds is the propagation of truth in society.

This principle operates in ethics very forcefully. If the social environment favours evil, it will necessarily bring about deterioration in the lives of its citizens. The only possible way to escape from this is to change that environment or at least to struggle vehemently to change it. Even if a person cannot change it, he can at least in this way, act on the principle that the best defense is a good offence, and repel it defensively. Thus the Holy Prophet (peace be upon him) said:

تواصی بالصبر

MUTUAL EXHORTATION TO PATIENCE

"If any one among you observes a vice, it is his duty to change it by force, If he is not able to do so, he should protest against it verbally. If he does not possess even this much of courage, he should detest it by his heart and soul, which means that his heart should regard it as bad, and that he should regret that he could not stop it, and this is the weakest degree of faith".

The nobility of a man's character demands exhortation to truth because the goodness in any person who has discovered truth and adopted for himself necessarily demands that he should present it to others, that the greatest number of people may benefit from it, and should partake of its blessing. Thus the Holy Prophet said:

"No one among you can be regarded a believer until he loves for his brother what he loves for himself."

The self-respect and ardent zeal of a man who has accepted truth demand that he should preach it to others. He should uphold it, propagate it, and should sacrifice his life and wealth in the struggle to make it supremely established in society.

If a man adopts a particular way of life and his environment adopts another, then there are only two possibilities. He must either adopt himself to his environment, in that way, removing the discrepancies and resolving clash and discords or, if he finds the environment totally against his wishes, he should put up a tough resistance, should wage war against it, and should try to change it, according to his point of view. Now it is obvious that for a man of dignity, honour, and zeal, a man

تواصی بالصبر

MUTUAL EXHORTATION TO PATIENCE

of earnest concern, the only course open to him is the second one. He would be glad to sacrifice his life for the sake of truth, but would never tolerate that by leading a life of ease and comfort, he should treacherously distort and misrepresent the truth.

Faith, righteous deeds, exhortation to truth and exhortation to patience are indispensable requirements for salvation, and also dependent upon each other. All four are indivisible aspects of a unit, and are inseparable factors of one single totality. In fact, what are all these four except an exposition or commentary of the word faith? If faith has in reality penetrated a person's heart, it will necessarily result in the performance of righteous deeds and if the habit of doing righteous deeds has become one's second nature, its natural outcome would be exhortation to truth; and if the preaching of truth is done with real sincerity and dedication, it will necessarily lead to the stage of exhortation to patience and endurance. The reverse order also holds good. If the stage of preaching patience and endurance is not encountered, then this is a certain proof that the preaching is not of the whole truth, but only of a harmless part of it. If the stage of taking up missionary work is missing, then this implies that a man's actions are not righteous and that he lacks religious zeal. And if his actions are not being performed on the right lines, then this is a categorical proof that genuine faith has not entered his heart.

Its relation to the surahs before and after:

Finally, let us cast a glance on the surahs of the Holy Quran which precede and follow *Sarah Al-'Asr*. I had stated that the righteousness of a man's character is based upon the establishment of the real criterion of success and failure in his heart and soul and his willingness to act according to it always. If this criterion is not established, then the aim of his life may be reduced to amassing wealth, material comforts and luxuries. The desire for greater material well-being may overwhelm and over-power his mind to such an extent that it makes him oblivious of the greater realities of his life and the universe. The curtain of this negligence and indifference is only lifted at the time of death. This state of affairs has been described in *Surah 'AI-Takathur* that blessed *surah* of the Glorious Quran which precedes *Surah Al-'Asr*. As a result of this negligence a man becomes unable to differentiate between right and wrong, lawful and unlawful, approved and forbidden. He sees success as a matter of hoarding and piling up wealth, and he becomes bereft of all good qualities of character and morals, and his personality becomes replete with sins arid vices. This picture has been revealed in *Sarah 'AI-Humaza'* which comes after *Surah Al-'Asr* I seek refuge in Allah, and pray to Him to protect us from such a grievous, dreadful and disastrous end to our lives. Amen!

FOUR FUNDAMENTAL POINTS REGARDING SURAH E AL - ASR

Four Fundamental Points Regarding Surah Al-'Asr:

1. The first point is that this is one of the earliest surahs of the Glorious Quran to be revealed. It was revealed to Prophet Muhammad (peace be upon him) in the earliest period of his prophet hood in Makkah.

2. The second point is that it is one of the shortest *surahs* of the Glorious Quran as it has only three verses, the first of which is comprised of only one word *"WaI-Asr"*.

3. The third point is that it is one of the most comprehensive *surahs* of the Glorious Quran. The Holy Quran is a book of guidance for all mankind, which has been revealed to guide mankind on the road to success and salvation. This path of salvation towards which the Holy Quran guides us has been described with utmost brevity and comprehensiveness in this short *surah.*

The whole Glorious Quran is like a tree, and this short *surah* is its seed. And as a seed contains the total potentiality of a whole tree, *Surah Al-'Asr* contains the essence of the Holy Quran.

This is why some reports of the Companions of the Holy Prophet (may Allah be pleased with them) indicate that whenever two of them met and sat together they never parted without reciting *Surah AI-'Asr* to each other.

HAZRAT IMAAM SHA'FEII COMMENTS ABOUT SOORAH E ASR

And this can be the reason why *Imam Al-Sha'feii* (may Allah bless him) has said about this *surah* that if the people were to ponder over this *surah* alone, it would suffice for their guidance. He has also been reported as saying that if nothing else would have been revealed in this Glorious Quran except this *surah* then this *surah* would have been sufficient for man's guidance.

4. The fourth point is that the wording of this *surah* is very simple and easy to understand. The masterpieces of literature of every language are sublime in subject matter and meaning but so simple in style and wording that they can be understood by all. This is why such pieces of literature are easily accessible to everyone. The Glorious Quran is the most eminent masterpiece of Arabic literature and in its totality can be understood easily. But this short *surah* is the best example of the most lucid *surahs* of the Holy Quran. Though it is very complete and all-embracing, not a single high-sounding or elusive word has been used in it. Its words are familiar even to those who are only acquainted with Urdu or Persian, and do not know Arabic.

FEW HADITH MUBARAKAH ABOUT SOORAH E ASR (FAITH AND GOOD DEEDS)

﴿"قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: اَوْحَى اللّٰهُ عَزَّوَجَلَّ اِلٰى جِبْرَئِيْلَ عَلَيْهِ السَّلَامُ اَنِ اقْلِبْ مَدِيْنَةَ كَذَا وَكَذَا بِاَهْلِهَا" قَالَ فَقَالَ: "يَا رَبِّ اِنَّ فِيْهَا عَبْدَكَ فُلَانًا لَمْ يَعْصِكَ طَرْفَةَ عَيْنٍ" قَالَ فَقَالَ: "اِقْلِبْهَا عَلَيْهِ وَعَلَيْهِمْ فَاِنَّ وَجْهَهُ لَمْ يَتَمَعَّرْ فِيَّ سَاعَةً قَطُّ﴾

"عَنْ ابى مُزَيْنَةَ الدَّارَمِيُّ رَضِى الله تعالىٰ عنه قَالَ: كَانَ الرَّجُلَانِ مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ اِذَا الْتَقَيَا لَمْ يَتَفَرَّقَا حَتّٰى يَقْرَأَ اَحَدُهُمَا عَلَى الْاٰخَرِ سُوْرَةَ الْعَصْرِ ثُمَّ يُسَلِّمُ اَحَدُهُمَا عَلَى الْاٰخَرِ."

(اَخْرَجَهُ الطبرانى فى الاوسط والبَيْهَقِى فى الشعب)

﴿عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: لَا يَزْنِى الزَّانِى حِيْنَ يَزْنِى وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ السَّارِقُ حِيْنَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الْخَمْرَ حِيْنَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ﴾ ..... الحديث (متفق علیہ)

﴿عَنْ أَنَسٍ رَضِىَ اللّٰهُ عَنْهُ، قَالَ قَلَّمَا خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَّا قَالَ: لَا اِيْمَانَ لِمَنْ لَا اَمَانَةَ لَهُ وَلَا دِيْنَ لِمَنْ لَا عَهْدَ لَهُ﴾ (رواہ البیہقی فی شعب الایمان)

(EXERCISE FOR AUDIENCES TO TRANSLATE)

لَوْتَدَبَّرَ النَّاسُ هٰذِهِ السُّوْرَةَ لَوَسِعَتْهُمْ

(بحوالہ تفسیر ابن کثیرؒ) (EXERCISE FOR AUDIENCES TO TRANSLATE)

لَوْلَمْ يُنَزَّلْ مِنَ الْقُرْاٰنِ سِوَاهَا لَكَفَتِ النَّاسَ

(بحوالہ تفسیر پارہ عمّ از محمد عبدہٗ) (EXERCISE FOR AUDIENCES TO TRANSLATE)

﴿عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَايُؤْمِنُ أَحَدُكُمْ حَتّٰى يُحِبَّ لِأَخِيْهِ مَا يُحِبُّ لِنَفْسِهِ﴾ (رواه مسلم)

(EXERCISE FOR AUDIENCES TO TRANSLATE)

﴿عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ: وَاللّٰهِ لاَ یُؤْمِنُ، وَاللّٰهِ لاَ یُؤْمِنُ، وَاللّٰهِ لاَ یُؤْمِنُ قِیْلَ: "مَنْ یَا رَسُوْلَ اللّٰهِ"؟ قَالَ: "اَلَّذِیْ لاَ یَامَنُ جَارُهٗ بَوَائِقَهٗ!"﴾ (متفق علیہ)

(EXERCISE FOR AUDIENCES TO TRANSLATE)

BEST ROLE MODEL FOR YOUNG MUSLIMS:

المقرى

المقرى

MUSAB BIN UMAIR (RA)

(d. 625 CE), also known as *Mus'ab al-Khayr* ("the Good"), was a prominent companion of the Prophet Muhammad and is celebrated as the **first ambassador of Islam**. He is famously remembered for transitioning from a life of extreme luxury in Mecca to one of profound sacrifice for his faith

Early Life & Wealth: Born into the wealthy Banu Abd al-Dar branch of the Quraysh, Mus'ab was once the most pampered youth in Mecca. He was known for wearing the finest Yemeni shoes, expensive silk garments, and a signature perfume that allowed people to recognize his arrival by scent alone. He embraced Islam in 614 CE at Dar al-Arqam, initially keeping his faith secret from his family. When his mother discovered his conversion, she imprisoned him, but he eventually escaped to join the migration to **Abyssinia**.

Mission to Medina: Following the First Pledge of Aqabah, Muhammad sent Mus'ab to **Medina** to teach the Quran and the principles of Islam. His success there paved the way for the Hijra (migration) of the Prophet and the early Muslim community.

Martyrdom: He served as the flag-bearer for the Muslims at the **Battle of Badr** and the **Battle of Uhud**. He was martyred at Uhud in 625 CE while defending the Muslim banner.

Legacy of Sacrifice: At his burial, Mus'ab—once the richest youth in Mecca—had only a short piece of cloth to cover his body. If his head was covered, his feet were exposed, and vice versa; ultimately, his head was covered with the cloth and his feet with grass.

THE PEOPLE OF MADINAH AWARDED HIM WITH A NEW NAME

• **Musab bin Umair (ra) was known by the title "Muqri"** (meaning "The Teacher" or "The Reciter" of the Holy Quran) during his time in Medina. **(YOUNG GENERATION NEEDED TO LEARN HOLY QURAN AND TEACH IT FOR THEIR SALVATION.)**

محمد عبدالرحمٰن المهندس

CONCLUSION

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ایمان

عمل صالح

تواصی بالحق

تواصی بالصبر

IF A SINGLE POINT IS IGNORED IN THIS PURELY TEMPORARY LIFE, THE DESTINATION WILL DEFINITELY BE HELL

OUR PROMISE FOR ETERNAL SUCCESS

OBEY THE ORDERS OF ALLAH, THE PRAISED, ACCORDING TO THE SUNNAH OF HIS BELOVED PROPHET.

COMPILED BY ENGINEER MOHAMMAD ABDUR RAHMAN 20-03-2026